

CATHOLIC • ACTION •

Vol. XXXII, No. 6



June, 1950

The Future of Catholic Charities and Child Care

Rt. Rev. Msgr. William J. Flanagan

HOLY YEAR, MESSAGE OF HOPE

A CALL TO CONVENTION---N.C.C.W.

VALUE OF RADIO

N.C.C.M. RESOLUTIONS

*Social Work
Within A University*

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 30c

TABLE OF CONTENTS

June, 1950

	PAGE
Our Common Catholic Interests	3
<i>Holy Year Pilgrimage of American Catholic Students—Newman World—It Paid Not to Quit</i>	
Holy Year, Message of Hope	5
<i>By Giuseppe De Luca</i>	
The Future of Catholic Charities and Child Care	6
<i>By Rt. Rev. Migr. William J. Flanagan</i>	
Holy Father Discusses Great Value of Radio	8
Calendar of Scheduled Catholic Meetings and Events	9
National Council Catholic Women	10
<i>A Call to Convention—National Directors Meet—Historic Day for Superior D.C.C.W. Organization—Holy Year, Basis of D.C.C.W. Convention Deliberations—With Our Nationalists</i>	
National Council Catholic Men	14
<i>N.C.C.M. Resolutions -- Radio Schedule for June—Open Air Holy Hour</i>	
Catholic Industrial Conference, Charlotte, N. Car.	16
<i>By Margaret Garrity</i>	
Confraternity of Christian Doctrine	17
<i>Off to Good Start in 1950—Summer C.C.D. Activity</i>	
Social Work Within a University	18
<i>Sermon by Bishop Alter on Occasion of Blessing of New Buildings of the National Catholic School of Social Service at the Catholic University of America, April 20, 1950</i>	
Items of Interest	20

The contents of CATHOLIC ACTION are indexed in the *Catholic Periodical Index*.

CATHOLIC ACTION has granted permission to University Microfilms, 313 N. First Street, Ann Arbor, Mich., to produce volumes of CATHOLIC ACTION in microfilm form.

NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman. Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

N. C. W. C. is comprised of the following departments and bureaus:

EXECUTIVE—Bureaus maintained: Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and Catholic Action, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program—content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth serving organizations.

EDUCATION—Divisions: Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 8,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a Catholic Evidence Bureau, sponsors three weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network, and the Catholic program in the "Faith in Our Time" series on the Mutual Broadcasting System—and conducts a Catholic Radio Bureau.

The N. C. C. W. through its National Committee System maintains an adult education service, transmitting to its affiliates information and suggestions in all fields covered by the N. C. W. C., and conducting Institutes and Regional Conferences for leadership training; it cooperates with War Relief Services—N. C. W. C. in a continuing clothing project for children; from 1921 to 1947 it sponsored the National Catholic School of Social Service.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

Publication, Editorial and Executive Offices
1312 Massachusetts Ave., N. W.
WASHINGTON 5, D. C.

Subscription Rates
\$3.00 per year; \$3.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION

CATHOLIC ACTION

Vol. XXXII, No. 6

June, 1950

Our Common Catholic Interests

THE AMERICAN Catholic Student Pilgrimage, sponsored by the National Federation of Catholic College Students and the Newman Club Federation, will be the largest group of American pilgrims ever to go to Rome and, at this writing, remains the largest coming from any part of the world for the Holy Year. Conceived, planned and set up by a group of Catholic college students, it also qualifies, in the words of a Latin Ambassador to the United States, as the "most startling travel development in the past 20 years".

Holy Year Pilgrimage of American Catholic Students

The pilgrimage was born in the minds of some NFCCS personnel, who, recognizing the essential unity of the world student community and heeding the call of the Holy Father to Catholics to come to Rome for the Holy Year, secured approval for a travel program as part of the over-all international activity of the NFCCS at the Sixth National Congress, held in Chicago in May, 1949. After setting up the preliminary organizational details for the pilgrimage, the NFCCS group brought the matter to the Newman Club Convention in Chicago in September, 1949 and the NCF voted to become a co-sponsor.

Arrangements were concluded with the International Catholic Travel Committee, the touristic section of the National Association of Italian Schools, for four tours, covering France, Italy, Germany and the Benelux countries, as well as a fifth tour by air, which included attendance at the University of Fribourg Summer School. These original tours, slated to sail on August 3 were over-subscribed within a week and a half of the original mailing date of applications and as a result it became necessary to procure an additional ship for two additional crossings.

Registrations for the pilgrimage are solidly past the 2,000 mark with over 1,400 Catholic college students and over a thousand Newmanites signed up and several hundreds more expected before the deadline. The Canadian Federation of Newman Clubs will also have some of its members on board.

The pilgrimage groups are arousing vast enthusiasm abroad, not only among the European student groups but also among lay and ecclesiastic authorities in France and Italy. Formal receptions are planned for at least one of the three groups at virtually every town en route. The French Catholic Student Federation is planning an official reception in Paris as well as a Solemn High Mass at the Cathedral of Notre Dame to be sung by La Faluche, a choral group which the NFCCS sponsored in an American tour for Overseas relief. The five alternate itineraries all wind up with a visit to the Vatican on August 29 for a special audience with Pope Pius XII. His Excellency, Richard J. Cushing, Archbishop of Boston, plans to remain in Rome for several days after his own pilgrimage leaves in order to lead the procession of student pilgrims on their visits to the four churches.

In the words of the Very Rev. Juvenal Lalor, O.F.M., president of St. Bonaventure College and national chaplain of the NFCCS, "The desire of the youth of America to join in this Holy Year Pilgrimage shows that they realize that world peace can come only through understanding, and an understanding based on a high spiritual plane."

AN IMPORTANT forward step in the linking together of the nation's Newman Clubs has been taken by the Newman Club Federation with the publication of the first issue of the *Newman World*. The *World*, a monthly newspaper of news and interpretation, circulates to Newman Club chaplains and members all over the country.

The *World's* purpose is to provide individual chaplains and members of the Federation with a quick survey of Federation activities, with news of the national and international student field in general, and with broad surveys of Catholic thought on current issues.

The establishment of the newspaper fills a long-felt gap in the work of the Newman Club Federation. Like all organizations, the Federation has been faced

with the problem of communicating directly with its members and with interpreting to them the problems being faced by the organization. The establishment of the *Newman World* not only helps to solve these problems but has also helped to increase the individual's sense of affiliation to a larger movement.

The *World* is edited and published by Newman Club members from the office of the President of the Federation at the University of Minnesota.

EVERY week a new contingent of German visitors, guests of the United States Department of State, arrives in Washington to be "introduced to American life" in a week-long "orientation course," conducted by the Commission on the Occupied Areas of the American Council on Education. The program is arranged on the premise that first impressions are important and that our German guests should be assured immediately that they are welcome and that they are free to see for themselves the good and bad points of American life.

Meet The U.S.A.

The guests for the most part are prominent German leaders from various walks of business, professional, and cultural life. In a typical group are doctors, university professors, labor leaders, youth leaders, clergymen, and social workers. All have been selected on a competitive basis by German committees established throughout the American Zone in Germany. The majority of the visitors understand English and some speak it fluently.

A typical "introduction to American life" program covers the following: the physical and economic geography of the United States; survey of American government with emphasis on U.S. foreign policy; civil liberties and public opinion; American economic problems and American labor-management relations; American education—public and private; American cultural resources; religion in the United States. Most of these topics are presented through a combination of lectures, films, slides, and discussion. Generally the visitors spend half a day in the classroom and the balance of the day in trips to various civic and cultural centers in the Nation's Capital.

A speaker from the N.C.W.C. generally gives the talk on "Catholic Life in the United States." He has found that Germans are particularly interested in our independent parochial schools and in the manner in which the Church's many institutions are financed through voluntary contributions alone. Our German guests seem to be very favorably impressed by the fact that religion is included in their first meeting with the U.S.A.

TO OUR READERS

The next issue of CATHOLIC ACTION will be a combined magazine for July and August, to be issued July 15.

IN THE March, 1950 issue of CATHOLIC ACTION we carried an article entitled "You Can't Quit While You're Still Needed". This article told the story of the sudden and unanticipated deactivation of USO because of failure to raise sufficient funds for continuation; and the determination of the National Catholic Community Service, the Catholic agency in the USO, to carry on their historic work of serving the men and women of the armed forces.

It Paid Not To Quit

This determination to continue to assist in meeting the religious and recreational needs of the men and women in uniform was shared by two other agencies of the USO, the Young Men's Christian Association and the National Jewish Welfare Board. As a result on May 1 the formation of Associated Services For The Armed Forces, Inc. was announced to the public.

At the present time ASAF is organizing committees in 506 communities throughout the United States composed of representatives of these three agencies. The committees will interpret the ASAF program to local groups, and will request Community Chests and other federated fund raising organizations to accept a quota as their share of the money needed to carry out this essential "cold war" service. Individual fund drives will be held in New York and Chicago as well as in those communities which are unable to include ASAF in their federated campaigns.

The money secured from these sources will be used to continue in operation the 99 clubs and offices now in existence, expand their curtailed services, and to re-open 15 of the 43 clubs that were closed on the deactivation of USO. The National Catholic Community Service will receive the support of ASAF for the 29 clubs that it has continued in operation after the deactivation of USO.

Representing NCCS on the Board of Directors of the new organization are Honorable Francis P. Matthews, who serves as co-chairman, Mr. John Hickey, treasurer, Monsignor Paul F. Tanner, Mrs. Henry Mannix, Mrs. H. A. Haynes, and Mr. Thomas D. Hinton, executive director of NCCS.

If ASAF's request for inclusion in Community Chests across the country is successful then the 1,600,000 men and women in our Armed Forces, 600,000 of whom are 21 years of age or under, and of whom 360,000 are teen-agers, will be able to turn to the member agencies of ASAF for assistance in meeting their religious, spiritual, recreational, and educational needs during 1951.

National Catholic Community Service deserves the gratitude of the Catholic people of the United States for their determination to carry on their work after the collapse of USO, a gratitude that will find its expression in their support of Associated Services For the Armed Forces.

HOLY YEAR, MESSAGE OF HOPE

By
GIUSEPPE DE LUCA

Reprinted from
The Official Bulletin of the Central Committee
of the Holy Year, Vatican City, March, 1950

WHAT are we to think of our separated brethren?

The days of mutual persecution are over. To punish us for our great forgetfulness, God Himself has raised up persecutors of a very different kind. The Church of Rome does not instigate recrimination but she cannot betray the Father, His sons, and herself, for the sake of increasing her numbers. To please those who have abandoned her and make their return less burdensome, she cannot deny the very reasons for her existence "*et propter vitam, vivendi perdere causas.*" Were there but three Catholics left, the Church cannot lie or betray. The man who expects her to do so for the sake of gaining followers shows that he takes her for a mere earthly institution always ready to compromise and treat. God can be loved or abandoned but no one can buy or sell Him. He is not an object of speculation even political. The Pope knows only too well from experience that he is the appointed Vicar of Christ on earth.

When they lay aside vain illusions of impossible transactions, the separated Churches know very well that Rome desires and awaits their return not to triumph over the error of our many brethren which even though it was a fault when it was born is no longer one as far as many of them are concerned. A Catholic does not rejoice in error and fault. Why have we made the name of Christ, the name of Christian, a reason for struggle and hatred? We defend Catholicism but not to defend ourselves as Catholics for we accuse ourselves of having been, and being, bad, slack, doubting, hesitant, and unhappy. The Holy Year is a year of penance not boasting.

Let our separated brethren come, therefore, without suspicion. They will find the mother grieving over their separation. They will find the Pope ready to welcome them. They will find Catholics frantic with joy at their return. Let them come and see with their eyes; let them touch with their hands. We are poor, we are miserable, we are sinners, but our faith is that of Our Lord, SS. Peter and Paul, St. John Chrysostom, St. Augustine, the faith of the martyrs and virgins. It is the faith of the disciples at Emmaus and of saints such as Martin of Tours, Augustine of Canterbury, Boniface of Fulda, who created this civilization and spiritual city, not with words that incite the passions or absurd discourses on archaeology, but step by step, without halt or rest, fulfilling their duty of labor and sorrow every day, every hour. We mention these examples not to shame our separated brethren with being in the wrong but to shame ourselves—to shame ourselves not for being in possession of the Truth but of possessing it in so unworthy a manner. Let our separated brethren come with us. We shall help each other mutually on our path. This is eminently a case of strength in union.

What have our separated brethren gained by leaning upon secular power, that so changeable a thing! The authority of the Pope is an authority of service. Even if he be surrounded by the appearance of pomp—and what an innocent appearance it is!—today he is the poorest of the poor, he who begs on their behalf. He is the servant who ministers to all the earthly needs of those who wish to serve God, nothing more.

We should like to see also all the adherents of all religions coming to Rome this year. We would like to see no more East or West, no more North or South. We

would like to see all men present as one man when we call upon God and feel that alone we are too much alone. There is God; and God is with us. Whatever the name by which we call upon Him, if we call upon Him from our hearts, why should we not meet each other? Why should we not speak to each other? Is it possible that denying God should be more powerful and efficacious in bringing men together than asserting His existence? Is it possible that some vague humanism should prevail over the concrete fact of our brotherhood? Is it not time that all of us who profess to lead a religious life, cast all malice aside and felt equally sincere about joining our separated brethren in seeking how to love God and men?

* * * * *

There are people who, outside any religion, have created a country and a sort of Church where they pursue lofty and noble thoughts and sentiments without any form of worship or adoration, mistrusting any form of religious life and looking upon it as a fetter. Such people are mostly philosophers, writers, scientists or just followers of unusual theories. They are completely absorbed in their particular line of work, protest that they have neither the brains nor the time to devote themselves to research of a religious nature. They accept life and its mystery, live it as best they can, bending their heads before the mysterious without scorn but also without any longing to delve into it. In secular society, such people are the most numerous. Out of condescension to children and women, to old people and traditions, some of them outwardly follow the public worship and religious customs of their country. Yet inwardly, they are not only distant but completely estranged from religion. If there be a God, they say, He is too great to enter our lives and what practical help would He be? God is not even an hypothesis—He is just a sentimental supposition. By admitting His existence, you can give an interpretation of life, even a poetic one, but this does not alter the situation. Sickness is sickness and death is death. God either is or He is not. This is the reason for the sorrow, the struggles, the misery, the ignorance, and all man's ills.

We want such people also to receive and consider the invitation of Holy Year. Brought up in atheism which teaches them to regard detail alone, makes them indifferent about deeper and so much easier research, creates in them a pride that makes them feel awkward in the presence of the commonest and dearest human sentiments, they also long at times for something more definite than the specific results of their researches. They are not ignorant of the fact that science itself often deludes even more so than philosophy and that leaving the last word on our fate to science means submitting this fate to constant change. Today, no patient would accept a doctor's prescription made out a hundred years ago and, in any case, a doctor of those days renounced God on the basis of contemporary science. This year we also want people who follow the religion of the intelligence to consider whether they should live on the tree of life like leaves which last only a season, or whether beneath and above and around their researches, their world and life and soul are not something greater, needing a collaboration more binding than that of the intelligence.

The Future of Catholic Charities And Child Care

Rt. Rev. Monsignor William J. Flanagan
Secretary for Charities, Archdiocese of San Francisco

In December 1950 the Mid-Century White House Conference on Children and Youth will be held in Washington. Preparatory meetings and studies have been underway for months and will continue.

Since many readers of CATHOLIC ACTION are vitally interested in the forthcoming Conference, we have planned a series of background articles that may prove useful in evaluating the findings of the Conference when finally they are released. Third in this series is a talk on the Future of Catholic Charities and Child Care given by Right Reverend Monsignor William J. Flanagan to the National Conference of Catholic Charities.—Editor's Note.

I HAVE been asked to discuss the interest of Catholics in child welfare, the foundation stone of Catholic Charities. Our Lord Himself makes clear our position "Suffer the little children to come unto me, for of such is the Kingdom of Heaven." Children are made to the image and likeness of God, possessing immortal souls whose heritage is Heaven, whose father is God.

Because children have immortal souls, the Church is vitally concerned about their welfare. The religious and moral welfare of children must be our primary concern, for saving souls is our business. This can best be achieved when dependent children are placed under the care of agencies and persons of their own faith. Hence, the Church's program for child care.

Keep in mind, the Church has no choice in regard to caring for her children. She has a God-given responsibility to them, and her children have a God-given right to receive care from the Church.

The Church has accepted its responsibility and the record of her work in child welfare is a story of love and sacrifice. The names of St. Vincent de Paul, St. Louise de Marillac, St. Euphrasia Pellitier, St. Peter Claver, St. Camillus de Lellis, Blessed Martin de Porres, Mother Cabrini, St. John Bosco and Frederic Ozanam, recall the noble work of charity done under the auspices of the Church. Throughout the length and breadth of our own United States, there are to be found institutions dedicated to child care, which are the result of sacrifices made by our forefathers, imbued with the great virtue of charity and undaunted by appalling difficulties.

Even in our own day, the loving and devoted service of priests, religious and laity, especially the Sisters in our institutions, point out more forcibly than any words of mine, what can be and is done for homeless, dependent, neglected and delinquent Catholic children.

Ours is a glorious history. But now, according to many, this history should be brought to a close. Pri-

vate, voluntary agencies, they say, have fulfilled their purpose. They have demonstrated the need and the techniques for child care. Now, let the government take over.

This is a relatively new concept in American life. It is a step toward totalitarian government wherein the state is the master and not the servant of the people. Under this new philosophy, private agencies would be forced to give way to public agencies in the over-all field of child care. In effect, this is nothing but the welfare state.

A recent study made by the National Conference of Catholic Charities indicated that a rather general tendency toward the transfer of operations from private to public agencies is already established. This is consistent with the philosophy that prevails in non-sectarian social work. It is advocated by teachers in schools of social work, speakers at national conferences, writers in social work publications. Some Community Chests and Councils also favor the transfer of children's work to public agencies.

Federal legislation, state legislation, surveys, all point to a trend. New York, Cincinnati, Chicago, Springfield, Peoria, Indianapolis, Detroit, Seattle, and last but not least, my own San Francisco, have felt the pressure to turn over our child-care program to the public agency.

What does all this mean to us? We would not tolerate the placing of our children in homes of other faiths by non-Catholic agencies. How can we tolerate the placement of Catholic children in non-Catholic homes by government agencies? We cannot, if we are to carry out our responsibility to our children. Before continuing, we must pause to acknowledge the deep debt of gratitude the Church owes to the many workers in public and private non-sectarian agencies, who, hampered though they are through force of circumstances, endeavor to safeguard the religious heri-

tage of children under their care. Returning to our problem, let us get the mind of the Church in this regard. We shall see it is not a matter of choice or expediency, but one of duty.

Pope Pius XI, in his encyclical on Christian Education of Youth clearly indicates where the responsibility for proper rearing of children rests. I quote: "... now there are three necessary societies . . . into which man is born—namely, the family, civil society, . . . and the Church. . . . In the first place comes the family, instituted directly by God for its special purpose, the generation and formation of offspring; for this reason it has priority of nature and therefore of rights over civil society . . ."

"The family holds directly from the Creator the mission, and hence the right to educate the offspring; a right inalienable because inseparably joined to the strict obligation, a right anterior to any right whatever of civil society and of the State, and therefore inviolable on the part of any power on earth."

"That this right is inviolable St. Thomas proves as follows: 'The child is naturally something of the father . . . so by natural right the child, before reaching the use of reason, is under the father's care. Hence it would be contrary to natural justice if the child, before the use of reason, were removed from the care of its parents, or if any disposition were made concerning him against the will of the parents.' And as this duty on the part of the parents continues up to the time when the child is in a position to provide for himself, this same inviolable parental right of education also endures. 'Nature intends not merely the generation of offspring, but also its development and advance to the perfection of man considered as man, that is, to the state of virtue,' says the same St. Thomas.

"The wisdom of the Church in this matter is expressed with precision and clearness in the Codex of Canon Law, can. 1113: 'Parents are under a grave obligation to see to the religious and moral education of their children, as well as to their physical and civic training, as far as they can, and moreover to provide for their temporal well-being.'"

These statements are clear cut and leave no room for speculation. Responsibility for care of children rests first and foremost with the parents. Before all else, we must acknowledge the sacredness of the home. We must constantly remind parents of their duties and we must assist them in every possible way with adequate financial support, decent housing, opportunity for work, so that they may raise their children in the natural setting, the home. Let us not forget that it was for this very reason that Government, some years ago, established the Aid to Dependent Children program.

Every child is a member of a family, and every family is located in some parish. Where parents are unable or fail in their duty to care for their children the pastor must come to their assistance. Canon law

clearly states that "The Pastor is bound by his office to exercise the care of souls for all his parishioners." Specifically, "The pastor must embrace the poor and needy with paternal charity."

To assist the pastors in fulfilling their responsibility to the poor and needy, many bishops have set up an office of Catholic Charities. Its function is to supplement—not supplant—the charity of the parish. It must aid the pastors in their charitable work and help coordinate it. Neither the pastor, nor Catholic Charities may relinquish this right and responsibility to the State. To do so, would be treason to God, our Church, and our own children. In God's plan of things, children born of the Church through baptism, have a right to care from the Church. The care is our trust. We dare not relinquish it to any government agency, under any pressure from any source.

The State most assuredly has a role to play in child welfare. Because of their insufficiency, individuals and families require the help of the State. Its duty is to safeguard, protect and foster the natural rights of individuals and the family. The State may not substitute itself for the family. In the pursuit of its end, i.e., the common temporal happiness, the State may not wholly subordinate any citizen to temporal things because man's ultimate destiny transcends the things of this world. As an immortal soul, possessed of a divinely given destiny, man is free to pursue this end. It is precisely because of the Church's divine commission to save souls and the excellent record of the Catholic Charities in the performance of the corporal works of mercy, that we refuse to relinquish child care to the State. Philosophy and history are on our side. American tradition and the good of society require the State to supplement not supplant private agencies.

One often hears the cry of separation of Church and State. Many people say that the State cannot help the Church in these matters. First of all, we do not want the State to help the Church as such. We want the State to help its citizens get care under Church auspices. Children have a right to this. Many people think that Government must have nothing to do with the Church. Most certainly this was not the thought of the framers of the first amendment. According to the Constitution, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Because the colonists had different religions, it was agreed not to establish any one State or National religion—it was felt that it would be unfair to force anyone to join a specific religion. In no wise, was it their intention to withdraw support from religion. Actually, the government supported religious institutions and schools in those early days. Even today, grants-in-aid are allowed on a per capita basis. The State should continue to encourage these religious institutions as long as they give proper care to the children. In this, we do not ask the State to support the Church

or its institutions, but we do ask that the child receiving public aid be allowed to receive service and care from an agency of its own religious faith.

Let us be clear on this point. We ask neither the Federal, the State, nor the Local Government for any favor. We ask the civil authority to protect and to foster, but by no means abrogate, the rights of the family and the individual. It belongs to the State to protect the child when the parents are found wanting. The State must never forget that each child has a right to be educated and reared by groups of his own religious affiliation.

It was with these thoughts in mind that Archbishop Mitty of San Francisco met the threat of transferring our local child care program to the public agency by the following resolution:

"WHEREAS, the accepted standards of child welfare services demand as a cardinal principle that the total needs of the child be served:

"WHEREAS, every child has the right to moral and spiritual training by the religious group to which he belongs:

"WHEREAS, the religious group in turn has the obligation of affording such training:

"WHEREAS, this can be done only when the group in question exercises the responsibility for placement and care of these children:

"THEREFORE, recognizing its obligation, the Board of Directors of Catholic Social Service unanimously resolves to oppose any program which limits the exercise of these rights and duties

"AND PRESENTS this Resolution to the Board of Directors of the Community Chest for its consideration."

This resolution was accepted and respected by the Community Chest, the Survey Committee and the com-

munity at large. When the matter comes before the Board of Supervisors, we are confident, its members too, will respect his words.

And now, one last word. I can almost hear you say: "You have stated the Church's teaching but how are we going to carry it out?" We can and we must. For example, in the City and County of San Francisco, we have been carrying out this program for 42 years. In other counties in our Archdiocese, not every Catholic child is under our care but we are steadily striving toward that goal.

In doing so, we know that we shall meet with problems, chief of which will be lack of funds. If we rely entirely on Community Chest money, we know that we shall not succeed. We must secure supplemental funds. You may say, "But the Chest won't allow this." God has told His Church it must take care of these children. Will it be God's command or the dictates of the Chest? Here again we have no choice. We must find the money necessary to care for our children.

According to the general consensus, people are not supporting community chests because they do not give enough relief and care to needy families, children, sick people, and the aged. Perhaps this is a practical illustration of the words of Pope Pius XII, "the age old traditions, on which the peoples have been nurtured, remain still deeply, if unconsciously, rooted in their hearts." If we take care of our people as God wants us to take care of them, we will secure the necessary funds for our work. Besides, on judgment day, Heaven will be ours if we feed the hungry, clothe the naked, harbor the harborless, visit the sick.

For God's Sake, let us be worthy servants of God's Charity. If we are not, who will be?

HOLY FATHER DISCUSSES GREAT VALUE OF RADIO

"One sometimes hears complaints about the sins of radio and how it perverts minds and manners. Because the gifts of God and the discoveries of man are sometimes abused, must one deprive oneself and others of their benefit ordained by Providence? One must indeed condemn and denounce abuses; one must seize the most efficacious measures to repress them. But one must appreciate the advances each generation makes and see to it that their good results, thanks to wise and conscientious men, surpass and neutralize the evil wrought by unworthy exploiters.

"These good results are incalculable and touch every field. Even from a purely practical viewpoint who could sing sufficiently the praises of the immense service rendered by broadcasting in a case of urgent distress or extreme danger? Who could describe sufficiently the social usefulness of the information given in the communications exchanged between all the

members of the great human family? Who could estimate the profit to general culture brought about by the possibility of letting people hear talks and instructions on the most varied subjects, of allowing people to taste the elevating charms of good diction and beautiful music? . . .

"What intimate force, what religious stimulation can be brought by the microphone. For many it is often the only comfort, the only support they can receive from without. Think of the thousands of sick people who are bedridden, think of people who have neither church nor priest. By means of the radio they can still live in communication with the source of Faith and Grace. . . .

"Broadcasting rightly deems that it has an educative mission, always providing of course, that in fulfilling this mission it does not neglect this principal lesson: man, the image of God, has the duty of

perfecting his likeness to God in his thoughts, will and acts. All forms of education must help him toward this. Man's body, his temporal and material life, must be the object of respect and care. This is a consideration We have often brought to mind. Man's soul, his

intellectual and spiritual life, is incomparably more worthy of solicitude. When all is said and done, it is the ultimate and highest reason for all instruction and education. How can radio exclude religious education from its duties and aims! . . ."

Note: The foregoing are excerpts from an address made by His Holiness Pope Pius XII to some 200 delegates of 55 nations attending the 11th International Congress on High-Frequency Broadcasting in Rome, May 5.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

June, 1950

- 12-Sept. 2—SUMMER SCHOOLS OF CATHOLIC ACTION—series of lectures in St. Louis, Erie, Chicago, New York, St. Paul.
- 12-15—THE CATHOLIC HOSPITAL ASSOCIATION OF THE UNITED STATES AND CANADA—35th annual convention, Milwaukee, Wis.
- 15-18—NEWMAN CLUB FEDERATION—annual convention, Cleveland, Ohio
- 15-Aug. 27—GRAILVILLE SCHOOL OF APOSTOLATE—series of courses on various subjects, Loveland, Ohio.
- 17-22—Six-day course for Lay Teachers of Religion, Manhattan College, New York, N. Y.
- 26-Aug. 5—CCD Special Training Courses, Catholic University of America, Washington, D. C.
- 30-July 2—CATHOLIC BROADCASTERS ASSOCIATION—annual convention, St. Louis, Mo.

July, 1950

- 5-15—RURAL LIFE INSTITUTE FOR MISSIONARIES, Washington, D. C.
- 7-9—K. OF C. SUMMER SCHOOL OF BOY LEADERSHIP, Notre Dame, Ind.
- 9-15—4th National Street Preaching Institute, Our Lady of the Ozarks College, Carthage, Missouri
- 11-14—CATHOLIC DAUGHTERS OF AMERICA—national convention, Asheville, N. C.

August, 1950

- 8-11—DAUGHTERS OF ISABELLA—biennial national convention, Cincinnati, Ohio
- 19-23—CATHOLIC CENTRAL VEREIN OF AMERICA AND THE NATIONAL CATHOLIC WOMEN'S UNION—95th and 34th conventions, respectively, Quincy, Ill.
- 24-27—CATHOLIC STUDENT MISSION CRUSADE—14th national convention, Notre Dame, Ind.
- 21-26—RURAL LIFE INSTITUTE FOR SEMINARIANS, Madison, Wis.
- 27-31—THETA PHI ALPHA—annual convention, Syracuse, N. Y.
- 27-Sept. 3—RURAL LIFE INSTITUTE FOR SEMINARIANS, Plattsburg, New York.

September, 1950

- 12-14—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Grand Island, Nebraska
- 23-25—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Saskatoon, Canada
- 29, 30, Oct. 1—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Butte, Montana

October, 1950

- 6-8—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Syracuse, N. Y.
- 6-8—NATIONAL LAYWOMEN'S RETREAT MOVEMENT—annual congress, Detroit, Michigan
- 14-18—NATIONAL COUNCIL OF CATHOLIC WOMEN—25th national convention, Cleveland, Ohio
- 13-18—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—annual convention, Belleville, Ill.
- 18-19—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Little Rock, Arkansas
- 24-26—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Oklahoma City, Oklahoma

November, 1950

- 4-5—THIRD ORDER OF ST. FRANCIS—provincial convention, Cincinnati, Ohio
- 18-20—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Portland, Me.

NATIONAL COUNCIL CATHOLIC WOMEN

A Call to Convention—National Directors Meet—Superior D.C.C.W.—Council Conventions

A CALL TO CONVENTION

HOW FORTUNATE that our twenty-fifth national convention will be held during the Holy Year. For by the very nature of our work we aid in the attainment of those objectives for which our Holy Father asks us to pray in the beautiful words of the Holy Year prayer, "Grant, O Lord, peace in our days—peace to souls, peace to families, peace to our country, peace among nations." It is fitting therefore that your National Directors, meeting in Washington, May 9-11, chose the convention theme from this prayer. *Peace in Our Days* is the theme around which we shall build our convention and into its sessions we will weave the diverse interests of Catholic women throughout the country. These interests will include personal sanctification, "peace to souls," our work in behalf of the family, "peace to families," our multiple activities in social and community life, "peace to our country," and finally the great work we have undertaken and are carrying forward so magnificently in war relief and international relations which is our contribution to "peace among nations."

And so I send out this "Call to Convention," urging every N.C.C.W. affiliated organization to seriously consider the opportunity presented its official representatives and other members to participate in a nation-wide gathering of Catholic women in this time of crisis. We were happy to accept the gracious invitation of Most Reverend Edward F. Hoban, Bishop of Cleveland, and the Cleveland Diocesan Council of

Catholic Women to hold our national convention in their city. The time selected is October 14-18, with the Hotel Statler as headquarters. The central location of Cleveland ensures ease of access from all sections of the country. Let us make this a truly great convention.

We are meeting for the twenty-fifth time; more than a quarter of a century has passed since the Catholic women of the United States were invited to participate in the work of the Church in a very special way through the N.C.C.W. Today we stand midway of the twentieth century, we may look back on years of growth and achievement, but we must also look forward to the work which still waits to be done. Our Holy Father is calling us to the reconstruction of the world for Christ, our Bishops are asking the services of Catholic women in meeting the needs of our time. Let our response be ready and sincere. The days of our national convention are of serious import to us as Catholic women united in the N.C.C.W. Each affiliated local organization is entitled to one voting delegate; diocesan and state councils and affiliated national organizations, to two voting delegates. I ask the representation of every N.C.C.W. affiliate at the convention. Our work is urgent, the need is great. I look forward to a meeting truly representative of the great moral force of our American Catholic women.—Angela Lucas (Mrs. Alfred S.), president, National Council of Catholic Women.

NATIONAL DIRECTORS MEET

THE N.C.C.W. Board of Directors, meeting in Washington May 9-11, heard the report of the Council's representatives at the Little Congress of the International Union of Catholic Women's Leagues in Fribourg, Switzerland, from which they had just returned. Led by Mrs. Alfred S. Lucas, N.C.C.W. president, the delegation included Miss Margaret Mealey, executive secretary, Mrs. Henry Mannix, vice-president of the I.U.C.W.L. for the Western Hemisphere, and Miss Catherine Schaefer, consultant to the N.C.C.W. Committee on International Relations. Other reports were presented by National Committee Chairmen, either in person or by letter, to cover the entire field of committee work. The meeting was also addressed by resource people from the National Catholic Welfare Conference, thus

bringing to the attention of the Directors matters of current Catholic interest to aid in their consideration of the program for the coming national convention and in suggestions to councils of Catholic women in their provinces.

Most Rev. Allen J. Babcock, Auxiliary Bishop of Detroit and assistant episcopal chairman, N.C.W.C. Lay Organizations Department, participated in the meeting, offering the Holy Sacrifice of the Mass in St. Matthew's Cathedral for the Board members and giving generously of his knowledge and inspiration to the deliberations. Twenty of the twenty-two Provincial Directors were present. A Solemn Mass of Requiem for the repose of the soul of the Chairman of the Administrative Board of the National Catholic Welfare Conference, Most Rev. Timothy J. Mc-

Nicholas, O.P., Archbishop of Cincinnati, was offered on the opening day of the Board meeting and was attended by the N.C.C.W. Directors.

A 21-point stand on national and international affairs voted at the meeting dealt with the subjects of the family, social action, international relations, education, war relief, and the National Catholic Community Service. In the section on education the following statement of principle was given:

Almighty God has entrusted to parents the major responsibility for the education of their children. With the help of Church, community, government and school, parents are obliged to provide for their children those experiences which, with God's help, will teach the child how to meet life situations in a Christ-like way.

To discharge this obligation, parents must have full freedom to exercise their right to select for their children a school whose administration, courses of studies, and program are consistent with their conscientious convictions about education.

This right is much more than a mere immunity from direct or indirect governmental interference; it is an empowerment which stems from the very nature of the parent-child relationship and as such

it must be affirmatively recognized and respected in practice by all educative agencies.

Parents who are concerned with both the temporal and eternal welfare of their children will spare no effort to give them a fulsome religious education. Hence, for our Catholic children the ideal school is the parochial school, where all subjects are integrated into a Christian philosophy of life. Looking beyond our own children, we give expression to the hope that ultimately religious instruction may become a part of the education of every American child.

It is our belief that training in the imitation of Christ will prepare the child for good citizenship, will produce a society at once beneficial to men and pleasing to God, will give solid substance to our democratic mode of living and will protect our nation from the insidious inroads of secularism.

Specific statements were then made on federal aid to education, home and school associations, and vocations.

Note: The full text of the statements passed by the Board of Directors may be obtained from N.C.C.W. headquarters at 10 cents a copy.

HISTORIC DAY FOR SUPERIOR D.C.C.W. ORGANIZATION

ON MAY 3, 1905 the Diocese of Superior was established. Formed from sections of the La Crosse and Green Bay Dioceses, it comprises 15,715 square miles of north Wisconsin country. It contains fine parishes, flourishing schools, hospitals and charitable institutions—and now, a Diocesan Council of Catholic Women.

On May 3, 1950, just forty-five years after the establishment of the diocese, the Superior Diocesan Council of Catholic Women was formed in answer to the invitation of Most Reverend Albert G. Meyer, Bishop of Superior, to the women of the diocese to participate in official Catholic Action. About 800 women and 60 priests crowded the Cathedral of Christ the King for the impressive Pontifical Mass which preceded the organization meeting and jammed Cathedral Hall for the historic occasion. This May 3 organization meeting climaxed a series of six deanery meetings attended by about 2500 women and 100 priests.

Neither floods along the Bad River nor a ten-inch snow storm altered the schedule of these meetings—nor held back the crowds. Meeting after meeting overflowed halls, forcing deanery organization meetings into churches and theaters. In the uncertain northern spring weather, women drove hundreds of miles to make up enthusiastic audiences for deanery meetings at Superior, Tomahawk, Hurley, Ashland, Hudson and Rice Lake, where the Almena Deanery meeting was held. At these meetings, the story of

the diocesan council was presented by Bishop Meyer, Reverend Irving F. Klister, spiritual moderator of the Superior D.C.C.W., and Miss Mary Donohoe, field secretary, National Council of Catholic Women.

In telling of his reason for the organization of the Superior Diocesan Council of Catholic Women, His Excellency used as his theme the beautiful doctrine of the Mystical Body of Christ. He described the Church as the Mystical Body, with Christ as the Head, and explained the place of the other members in the work of this Body. In calling upon women to furnish him with the "strong arm of the laity" to serve as an instrument to further the cause of religion and the Church, His Excellency said that the laity must accept responsibility and the clergy must recognize the laity in the work of the Church. In outlining the fields of work for the new council, Bishop Meyer chose Formation and Information of the Catholic, the Apostolate of the Home, and Cooperating with the Confraternity of Christian Doctrine. His Excellency gave to the diocesan council his own episcopal motto, "Thy Kingdom Come" and placed the newly-formed D.C.C.W. under the protection of the Immaculate Heart of Mary.

At each deanery meeting, Miss Donohoe described the organization plan of the national and diocesan councils and Father Klister told what a diocesan council moderator feels a council of Catholic women can mean to a diocese.

Speakers at the May 3 organization meeting discussed the fields of work to be undertaken by the

Superior D.C.C.W. Mrs. Andrew Pfeiffer, national director, Province of Milwaukee, spoke on "The Apostolate of the Home"; Rt. Rev. Msgr. Peter F. Meyer, Superior diocesan director of the Confraternity of Christian Doctrine, discussed council cooperation with this important work and outlined a suggested program. The neighboring Bishop of Duluth, Most Rev. Thomas Welch, told of the value of a diocesan council in the light of his own experience, using as his topic "The Council of Catholic Women and the Diocese."

At the May 3 meeting 95 organizations in the Diocese of Superior affiliated with the Superior D.C.C.W. and N.C.C.W., providing an immediate channel for the D.C.C.W. program. First officers of the Superior Council selected by Bishop Meyer are: President, Mrs. Thomas R. Patterson, Superior; Secretary, Mrs. Michael O'Malley, Rhinelander; and Treasurer, Mrs. John Bogut, Hudson.

During the meeting a cablegram of greeting reached the new D.C.C.W. from the National President, Mrs. A. S. Lucas, who was then in Switzerland.

HOLY YEAR—BASIS OF D.C.C.W. CONVENTION DELIBERATIONS

St. Augustine . . . Under the title, "The Great Return," the Holy Year was the theme of the 20th annual convention of the St. Augustine D.C.C.W., April 11-13. Most Rev. Thomas J. McDonough, Auxiliary Bishop of St. Augustine, pontificated at the opening Mass, at which Rev. Cyril Burke, O.P., chaplain of Barry College, Miami, preached. His Excellency offered Solemn Benediction at the Shrine of La Leche, to which the delegates made a pilgrimage. In addressing the 300 women present at the banquet, His Excellency urged them to "uphold the sanctity of marriage and the stability of the home." The President, Mrs. Rodney Laké, who presided at the meeting, is succeeded in office by Mrs. Clifford McIntire.

La Crosse . . . More than 1,000 delegates and several hundred more women visitors attended the 16th annual convention of the La Crosse D.C.C.W., April 12-13. The theme of the convention, "The Holy Year, its significance, and methods of participating therein," was considered in eleven sectional meetings. The convention went on record as supporting a federal aid to education bill which by providing aid for services to every American child would be in keeping with Christian principles of justice. Mrs. Theodore Lapitz was elected president, succeeding Mrs. Frank Billock.

St. Louis . . . The year's family life program of the St. Louis A. C. C. W. under the leadership of Mrs. Dennis Phelan, president, culminated in the convention held April 16-17, which chose as theme "The Family—the Basic Social Unit." Solemn Pontifical Mass was celebrated by Most Rev. Joseph E. Ritter, Archbishop of St. Louis, and the sermon delivered by Most Rev. Albert R. Zuroweste, Bishop of Belleville. Mrs. Neal Sullivan, first national vice-president, spoke on "War Relief and the Family," recalling the N.C.C.W. 5-year uninterrupted relief program which has resulted in almost 6,000,000 pieces of clothing and pairs of shoes going to eager recipients in 54 countries of the world. Mrs. Patrick T. Gibbons, national secretary, was also an honored guest.

Nashville . . . Most Rev. W. L. Adrian, Bishop of Nashville, asked the women at the 14th annual con-

vention of the Nashville D.C.C.W., April 19-20, to take as their assignment in the coming year the fostering of chaste living. More than 200 women were registered for the convention at which the President, Mrs. Asbury L. Jones, presided. Mrs. J. E. Willard, national director, Province of Louisville, was a special guest, and convention speakers included Rt. Rev. Msgr. Joseph B. Lux, vice-president of the Extension Society, and Rev. John H. Mullahy, S.J., who spoke on "Christian Unity."

Savannah-Atlanta . . . A cablegram of greeting and blessing was received by the Savannah-Atlanta D.C.C.W. in convention on April 22-23 from Most Rev. Gerald P. O'Hara, Bishop of the Diocese, now serving the Holy See as Regent ad Interim of the Apostolic Nunciature in Bucharest, Romania. All prayers and works of the D.C.C.W. are dedicated to His Excellency. The Auxiliary Bishop of Savannah-Atlanta, Most Rev. Francis E. Hyland, offered the convention Mass and spoke at the closing session. Other speakers included Mrs. Maisie Ward Sheed, of London and New York; Rev. Edward Dowling, S.J., editor of the *Queen's Work*; and Edmund D. Mason, special agent in charge of the Savannah office of the Federal Bureau of Investigation. Mrs. William J. McAlpin, national treasurer, was an honored guest. Committee workshops were held on Organization and Development, P.-T.A., and Legislation. The convention reelected Mrs. D. J. O'Connor president.

Corpus Christi . . . Most Rev. Mariano S. Garriga, Coadjutor Bishop of Corpus Christi, celebrated the Pontifical High Mass of the Corpus Christi D.C.C.W. 5th annual convention, held April 25-26 with 250 women in attendance. His Excellency also addressed the convention. Other speakers included Miss Mary Iwai, executive secretary, Hidalgo County child welfare unit; Rev. Theodore Radtke, diocesan director of social action; Miss Emma Huddleston, Refugio County official; and Thomas Reed, Extension Society official. The President, Mrs. C. J. Siegrist, presided at the convention, which considered the theme "Child Welfare."

Indianapolis . . . With a record attendance of over 700 women the 11th annual Indianapolis A.C.C.W. con-

vention was held April 25-26. In speaking on the dignity of Christian womanhood, Most Rev. Paul C. Schulte, Archbishop of Indianapolis, said that the place of honor given woman by Christ brings the obligation to uphold Christian ideals. The convention program was developed on the theme "The Family Rosary—one way to peace and happiness in a troubled world." Mrs. Rollin Turner, national director, Province of Indianapolis, was an honored guest. The convention re-elected Mrs. George Moser president.

Mobile . . . "The Christian Family" was the theme of the 15th annual convention of the Mobile D.C.C.W., held April 26-28 under the leadership of Mrs. Walter Anderson, president, with more than 500 in attendance. Solemn Pontifical Mass for the spiritual and temporal welfare of the Christian family was celebrated by Most Rev. T. J. Toolen, Bishop of Mobile. His Excellency also addressed the convention, urging a return to God and religion on the part of individuals, families and the state. A message from Rome was sent her home diocesan council convention by Mrs. A. S. Lucas, national president, who was abroad for the Little Congress of the International Union of Catholic Women's Leagues. Her paper, "Pattern for Mothers," was read by Mrs. Pope McElvy. To enable local groups to use the convention program material, digests of all addresses were given in the diocesan paper following the convention.

Evansville . . . Miss Louise Sonderman was re-elected president at the 5th annual convention of the Evansville D.C.C.W., April 26. More than 375 women attended the convention which opened with Solemn High Mass celebrated by Rev. Othmar Schroeder. Most Rev. Henry J. Grimmelsman, Bishop of Evansville, delivered the sermon. The meeting dealt with the work of the Confraternity of Christian Doctrine, featuring a workshop on "The Parish Group in Action," with Rev. Thomas Hansberry, field representative, National Center, C.C.D., as guest speaker. A talk on the relief campaign for the Holy Father's Storerooms was given by Mrs. Roy Pyle, War Relief Committee chairman.

Davenport . . . Most Rev. Ralph L. Hayes, Bishop of Davenport, addressed the 297 delegates attending the 21st annual convention of the Davenport D.C.C.W., April 30, on "Opportunities and Obligations of Catholic Women in the Present Crisis." A message from the National President, Mrs. Alfred S. Lucas, was given the convention by Mrs. J. A. Wicke, national director, Province of Dubuque. Mrs. W. H. Harper, national director, Province of Chicago, and national chairman, Committee on Shrines in the Home, spoke on this committee work and showed the Family Rosary film "The Road to Peace." Rev. Leonard J. Brugman, spiritual director, told of the needs of the Catholic Student Center at the Iowa State

University, one of the main diocesan projects aided by the Davenport Council. Mrs. Ernest Jacobs was elected president to succeed Mrs. F. Harold Aid.

Seattle . . . More than 300 delegates attended the 26th annual convention of the Seattle D.C.C.W., May 7-8, at which Mrs. George Downer was re-elected president. The theme of the meeting, "Holy Year—The Return of All Mankind to the Divine Plan," was the subject of the address given by Most Rev. Thomas A. Connolly, the then Coadjutor Bishop of Seattle. Other speakers included the Reverends Joseph Gustafson, S.S.; Edward Walser, Edmond Long, and William Gallagher.

WITH OUR NATIONALS

Archconfraternity of Christian Mothers . . . Members of Confraternities of Christian Mothers from Ohio, Pennsylvania, Maryland and West Virginia met in Pittsburgh April 30 to observe the 100th anniversary of the establishment of the first Confraternity at Lille, France.

Catholic Daughters of America . . . The Junior C.D.A. inaugurated their Holy Year program by sending a spiritual bouquet of some 350,000 offerings to the Holy Father. The Juniors also plan the collection of a minimum of 25,000 garments for the Holy Father's relief program.

Christ Child Society . . . Some 200 women members and guests from 41 cities attended the tenth biennial convention of the Christ Child Society in Boston at which Most Rev. Richard J. Cushing, Archbishop of Boston, gave the principal address. Among the resolutions passed was one urging every branch to prepare a layette for shipment to the Papal relief storerooms. Mrs. John Hopkins of Omaha was re-elected president.

National Council of Catholic Nurses . . . Miss Estella Mann of Los Angeles was re-elected national president at the fifth biennial convention of the N.C.C.N. held in Los Angeles, May 4-7. One thousand nurses from 60 dioceses participated in the convention which considered the theme "Catholic Nursing, Our Heritage and Challenge."

Theta Phi Alpha . . . Announcement has been made of the Theta Phi Alpha convention to be held in Syracuse, N.Y., August 27-31.

R. I. P.

With sorrow the National Council of Catholic Women has learned of the death on May 6 of Mrs. M. B. Daly, former national director from the Province of Cincinnati and treasurer of N.C.C.W. We ask the prayers of all members of N.C.C.W. affiliated organizations for the repose of her soul.

NATIONAL COUNCIL CATHOLIC MEN

N.C.C.M. Resolutions—Radio Schedule for June—Open Air Holy Hour

N.C.C.M. RESOLUTIONS

RESOLUTIONS adopted at the 1950 Annual Meeting of the National Council of Catholic Men included the following:

Message of loyalty and affection to the Holy Father; appreciation to Archbishop Lucey and Bishop Babcock for their interest and encouragement as Episcopal Chairman and Assistant Chairman, respectively, of the Lay Organizations Department, N.C.W.C.; calling on the television industry to adopt a code of moral standards for the production of television shows; urging the Federal Communications Commission to refrain from attempting to apply the First Amendment to such cases as those involving the assignment of wave lengths to religious and other non-profit organizations;

A statement regarding Displaced Persons, Expellees, and Prisoners of War; on the International Genocide Convention; and on the Point IV program for underdeveloped areas of the world.

Resolutions of thanks were sent to the National Broadcasting Company, American Broadcasting Company and the Mutual Broadcasting System for free network time, respectively, for the Catholic Hour, the Hour of Faith, and Faith in Our Time programs.

Texts of some of the resolutions follow:

The Holy Father

The National Council of Catholic Men, assembled at its Thirtieth Annual Meeting, in the City of Washington, in accord with its history and traditions, reiterates its humble profession of loyalty and fealty to the successor of St. Peter, His Holiness, Pope Pius XII.

In this Holy Year, proclaimed by the Sovereign Pontiff as the year of the "Great Return," the year of prayer and penance, it solemnly repeats its assurances of continuing prayers of filial devotion and obedience, of profound sympathy because of the ruthless persecutions, and its deepest gratitude for his solicitude, guidance and words of courage in the struggle against the forces of anti-God.

Episcopal Chairmen

The unique and identifying glory of the National Council of Catholic Men is its integration with the N.C.W.C. as the agency of the American Episcopate.

In this great and compelling cause, a special debt of gratitude is due His Excellency, Archbishop Robert E. Lucey of San Antonio, episcopal chairman of the

Department of Lay Organizations of the N.C.W.C., and to His Excellency, Auxiliary Bishop Allen J. Babcock of Detroit, assistant episcopal chairman. Therefore,

Be it resolved: That this annual meeting express its sincere thanks to Archbishop Lucey and to Bishop Babcock, and its hope that this integration will deepen the more with blessings to the nation and the world.

International Genocide Convention

We sorrowfully observe the tragedy of criminal attempts to destroy groups of people because of their ethnic origin, race, nationality or religion, which are not unknown in our own times. The concern of the international community about this crime of genocide has been expressed by the United Nations because of the seriousness of the crime and the contrary effect it has on world peace.

To give effect to the concern of the international community the individual nations must make known their abhorrence of such acts and their intention to prevent and punish them by ratifying the Convention which outlaws the crime of genocide.

We, therefore, urge our Government to ratify, without further delay, the International Convention on Genocide.

Displaced Persons

More than four years have passed since the shooting war has stopped. Many hundred thousands of Displaced Persons, people of the Eastern European countries, forced by Nazi overlords and the exigencies of war to leave their homelands, remain to be relocated in countries where they can again live in human dignity and have the opportunity to contribute their talents to the benefit of society.

In addition, over 12 million expellees, people of German ethnic origin, originally citizens of various countries now behind the Iron Curtain, were literally uprooted by the Potsdam Agreement, and penniless, deposited in the Western Zones of Germany and Austria. These war-torn countries, plagued with their own social and economic insecurity, are unable to care for them, much less to assimilate them.

Furthermore, many hundreds of thousands of prisoners of war, behind the Iron Curtain, remain to be repatriated.

We ask our membership to support the present legislation now pending in Congress regarding Displaced Persons and Expellees, and to further efforts in the United Nations for the relocation of these unfortunate people.

We ask also that immediate action be taken, particularly in the United Nations, for the release of the prisoners of war in Russian slave-labor camps.

Point IV

The program for the development of underdeveloped areas, proposed by the President in his Inaugural Address, is a praiseworthy means of making more of the goods of the world available to more of the people of the world. The improvement and growth of underdeveloped areas contributes not only to the well-being of the people in those areas but also to the well-being of the international community and therefore to the establishment of world peace.

The success of such a program will depend in great measure on a mutual understanding between the peoples in the areas and ourselves. The program must be carried out then with due regard for the religion, culture, and traditions of the peoples concerned and for our own belief in the dignity and worth of the human person and in the family as the fundamental group unit of society. The participation of competent private agencies should be sought and encouraged.

We strongly support this program for the development of underdeveloped areas with proper respect for moral and spiritual values.

Television

Our homes are our castles. To protect the sanctity of our homes we must ever be on the alert to keep out all influences which would tend to weaken family life through a weakening of the moral fibre of its members.

On every hand we note that television, one of the greatest of all scientific developments of our age, offers an opportunity to strengthen family life because it brings into the very inner circle of the family group entertainment, information and educational features which are both seen and heard.

The television industry has shown through many outstanding programs that it is capable of producing entertaining, educational and cultural programs with a high degree of merit. We gratefully congratulate all who have had a part in producing these many fine telecasts.

But, at the same time, there are rumblings, not only amongst the viewing public, but from within the confines of the industry itself and within the interested agencies of the Federal Government, that television is being used to the detriment of the best interests of the family, especially the children, through some of the programs being presented. Should these abuses continue to grow, we feel that they may well lead to censorship and regulations imposed from without,

which are completely foreign to the American ideal, the American way of life.

Therefore, the National Council of Catholic Men calls upon the television industry to band together in a determined effort to provide a code of standards and practices which will eliminate that type of program which is harmful to the morals of the viewing public and to agree to abide by such regulations in the very spirit and letter of the law.

Self-regulation is sound regulation. It is voluntary. It is thoroughly American.

Federal Communications Commission

The National Council of Catholic Men is alarmed at the continued rise in the trend toward secularism sweeping the United States; one of the most tragic manifestations of which being a determination to force Government into a position of enmity toward Religion.

The National Council of Catholic Men is deeply concerned for the future of religious broadcasting, not only because of its conviction that Religion is under an obligation to make the fullest practical use of radio for the expression of its great truths, but also that Government has no right to interfere with the reasonable use of radio for this purpose.

An application filed with the Federal Communications Commission to have certain FM wave lengths set aside for the use of radio stations to be operated by churches and other non-profit organizations, is being questioned on the contention that the grant of such application would be in violation of that provision of the First Amendment to the Federal Constitution which prohibits the enactment of any law respecting an establishment of religion.

The National Council of Catholic Men believes that the above contention constitutes a dangerous and unwarranted extension of the first clause of the First Amendment to matters which are not properly cognizable by the term "establishment of religion." Such an abuse of the First Amendment can only engender administrative confusion, a nebulous norm being substituted for the more definitive statutory guide established by Congress. Such confusion would only benefit the secularist viewpoint that there should be no co-operation between church and state.

Therefore be it resolved by the National Council of Catholic Men in convention assembled that the Federal Communications Commission be, and is hereby urged to refrain from applying the first clause of the First Amendment to situations where it has no proper application, specifically to cases involving the assignment of wave lengths to religious and other non-profit organizations, the right of religious organizations to operate radio stations and the right to conduct religious broadcasts, all of which activities would be directly or indirectly affected if the "establishment of religion" clause of the First Amendment is relied upon as a basis for disposing of the application for an assignment of FM wave lengths to religious and non-profit organizations.

RADIO SCHEDULE FOR JUNE

N.C.C.M. nation-wide radio programs. All times are Eastern Daylight.

Catholic Hour: (NBC, Sundays 6:00 p.m.) V. Rev. Francis J. Connell, C.Ss.R., S.T.D., Dean of School of Sacred Theology, Catholic University of America, "God on Weekdays".

Music by the choir of St. Mary's Seminary, Baltimore, Md., Rev. Eugene Walsh, S.S., director.

Hour of Faith: (ABC, Sundays 11:30 a.m.) Rev. John E. Meehan, Pastor, Church of Our Lady of the Wayside, Woodside, California, "Religion in a Capsule." Discussions with prominent lay guests.

Faith in Our Time: (MBS, Thursdays, 10:15 a.m.) Rev. Francis Gartland, C.S.C., editor of the "Catholic Boy" magazine, Notre Dame, Indiana, "Beacons of Light."

OPEN AIR HOLY HOUR

The Gary Deanery Council of Catholic Men is again making plans for its annual outdoor Holy Hour at the Franciscan Shrine of the Seven Dolors near Gary. They hope to top the attendance of more than 5,000 adults at the 1948 observance, and more than 6,000 in 1949.

This Holy Hour, which will be held on August 20, will be the 95th consecutive monthly Holy Hour sponsored by the deanery council. In the other months of the year the service is held inside the 25 churches in the deanery. The site rotates each month, and all of the parishes send at least two delegates.

Contributing to the success of the yearly outdoor service are these factors: an excellent speaker (last year V. Rev. Father Francis Connell of the Catholic University of America), an attractive site (the shrine is a picturesque 160-acre spot), a service with a guaranteed time limit (one hour at the most), and excellent publicity (in 1948, for instance, a full page in the 1,000,000 circulation *Chicago Sunday Tribune*.)

The Holy Hours, while entirely spiritual in character, also serve as a means of building community spirit among the men of the 25 deanery parishes. The experience of the Gary men is that the collection taken at each Holy Hour covers the expenses of the program without any trouble.

Capt. Peter Billick of the Gary Police Department, president of the Gary D.C.C.M., is in charge of arrangements for the outdoor Holy Hour. Rev. Lawrence Pollak, O.F.M., is superior of the shrine.

The Lay Apostolate Today Available in Reprint Form

The N.C.W.C. Forum Series of articles which appeared in *CATHOLIC ACTION* from September, 1949 through April, 1950 under the general title "The Lay Apostolate Today" is now available as separate reprints at a special price of 35 cents for the set of eight.

Planned primarily for the use of discussion and forum groups, the articles were written also as source material for the use of priests, sisters, lay leaders (both youth and adult) working with organized groups of Catholic laity.

Only a small quantity of the reprints is available. Accordingly, it is suggested that orders for copies of this very useful series be placed promptly with *CATHOLIC ACTION*.

CATHOLIC INDUSTRIAL CONFERENCE, CHARLOTTE, NORTH CAROLINA

NORTH CAROLINA is the most liberal Southern state. Ask anyone who works in the field of race relations. Nearly all say the same thing. They should. Governor Kerr, with an agricultural background, has passed fine labor legislation. He appointed Frank Graham to the United States Senate. A look at the voting record shows Senator Graham to be a liberal and his former work as president of the University of North Carolina convinces one of it. North Carolina is the most liberal Southern state, but it is also a state filled with contradictions. As the state president of the National Association for the Advancement of Colored People said: "I wish it would be as liberal as Minnesota instead of just being the most liberal Southern state." At the same time he thinks that North Carolina is making great progress in the field of race relations. After being in Charlotte for four weeks to organize an interracial meeting of the Catholic Conference on Industrial Problems, I agree with both thoughts.

The economic progress being made in the state is tremendous yet at the same time few jobs are open to Negroes. Organized labor is making headway, yet only a small handful of workers are organized. As organized labor advances, the cause of the Negro will advance. Because of this, the racial factor is the big issue in organizing. It has become so big that some employers, while making large contributions to organizations which are fighting discrimination, at the same time publish yellow sheets filled with race-baiting to fight the unions. The race-baiting is not confined just to Negroes; nor for that matter is it confined to race-baiting. It often takes the form of religious prejudice. In one case an employer started a vicious campaign against members of his own nationality group because the organizer for the union was of the same national origin. Anti-Semitism and anti-Catholicism is high. Prejudice against Labor and prejudice against Negroes is high.

Despite this, the interracial meeting of the Catholic Conference on Industrial Problems was a success. I don't know where in the South we have been treated as hospitably as we were in Charlotte. I know of no other meeting where the newspapers throughout the State gave us the same favorable publicity before, during and after the Conference. I know of no place where people were as willing to listen and question our social teaching. The meeting in Charlotte drew people from all over the state and from the neighboring state of South Carolina. People drove two hundred miles through the mountains to attend one day of the conference and left late that night to be home for the next day's work.

Local labor leaders were amazed to learn of the Church's teachings. Negroes, too, had not heard of the Church's teachings. They were delighted. But probably the most important effect of the meeting was that white Southerners and employers were ready to admit the logic of our Catholic social teaching. They were not only willing to admit this but, I think, are going to do something about it. Requests are still coming into the office asking for programs, suggestions, material to help them know, so they can continue from the small start we gave them. These requests have come from non-Catholics as well as Catholics. The help we can give now is small compared to the help they will receive from the local Catholics.

North Carolina is on the way up. Thank God for the clergy and the laity who are helping to form the right thinking in the state. Some parishes are almost as large as some of the smaller New England states; the priests are obviously over-worked. Even so, they always have the time and the energy to take on one more job.—Margaret Garrity, *Interracial Secretary, Catholic Conference on Industrial Problems*.

CONFRATERNITY OF CHRISTIAN DOCTRINE

OFF TO GOOD START IN 1950

TWO WORLD-PROJECTS of the Holy Year have given impetus to the program of the Confraternity of Christian Doctrine throughout the U. S. in the first months of 1950.

One is the International Congress of Religious Instruction, scheduled for October 8-15, at Rome. Stating that

"it is clear to all that the sanctification of souls and sincere loyalty to Christ and the Church necessarily suppose and demand proper religious instruction of the faithful,"

the Sacred Congregation of the Council has asked each bishop in the world to send official representatives to this congress and to hold local celebrations and discussions on the official subjects of the Rome meeting. These have to do with surveys of religious education for children and adults, organization of parish Confraternity units, the training of lay teachers of religion.

A number of American bishops requested the Episcopal Committee of the CCD to correlate the U. S. preliminary observances through regional or provincial CCD congresses. To date upwards of 35,000 people have attended congresses in 12 provinces, embracing 76 dioceses. The Province of Denver met in Denver; the Province of Indianapolis, in Fort Wayne; the Province of Milwaukee, in Madison; the Province of Portland in Oregon, at Spokane; the Province of Cincinnati, in Cincinnati; the Province of New Orleans, at Alexandria; the Province of Philadelphia, at Erie; the Province of Boston, at Providence; and the Province of Baltimore, at Baltimore; the Province of St. Louis, in St. Louis; the Province of Louisville, in Covington; the Province of Detroit, in Grand Rapids. Other Confraternity regional congresses will be held at Little Rock, Grand Island, Oklahoma City-Tulsa, Portland in Maine, Helena, Syracuse.

Many dioceses have already replied to a survey-questionnaire issued by the National CCD Center, which will serve as a basis for a general U. S. Confraternity report at the congress. It is hoped that now for the first time definite and accurate figures of the U. S. picture on the number of Catholic pupils in secular schools and colleges, the numbers being reached on released time and other programs, will be available.

A Confraternity of Christian Doctrine National Pilgrimage to Rome has been organized, leaving New York on September 27, returning November 12. Pilgrims will participate in sessions of the congress. Other Confraternity pilgrimages are scheduled for July 18 and August 15. These will be two-week, low-cost air trips prepared for people with limited time and means to make their Holy Year visit to Rome.

All pilgrimages will include special prayers and visits to the tomb of Pope Pius X, the cause of whose beatification is being promoted by the Confraternity. American visitors to Rome during the Holy Year should be on the lookout, when they visit the new Exhibition Buildings near St. Peter's, for the U.S. Catechetical Exhibit, in which thirty dioceses are represented.

SUMMER CCD ACTIVITY

Diocesan and parish programs of Religious Vacation Schools which annually enroll more than 500,000 pupils, will this year feature the Holy Year theme. Topics for study include the purpose and objectives of the 1950 Jubilee, the doctrine of indulgences, the papacy. Vacation School activities will feature daily group recitation of the official Holy Year prayer, the gaining of indulgences possible for "stay-at-homes", "pilgrimages" to nearby parish churches, project books on Rome, Vatican City and the Life of Pope Pius XII, and spiritual bouquets in his honor.

On the national level, the Confraternity is conducting a number of CCD indoctrination courses, etc.

In addition to the widespread diocesan and parish programs of Religious Vacation Schools, on the national level there will be a number of Confraternity indoctrination courses.

For priests exclusively, the Dioceses of Manchester and Covington are conducting informal, four-day courses on how to organize a parish CCD unit and conduct the full CCD program on the parish level. The Manchester course is scheduled for St. Anselm's College in the see city during July. The Covington course will be held at Marydell Academy. San Antonio has scheduled a similar course for January, 1951.

For sisters and seminarians, there will be a CCD-sponsored course in connection with the regular sessions of the Catholic University of America, June 26-August 5. Classes in doctrine, methods of teaching religion to public school students, and CCD organization will be taught, carrying six semester hours of undergraduate credit.

For college students and other lay people, Manhattan College in New York City is offering a free six-day course (including room and board) for lay teachers of religion. While most of the two hundred pupils will be from the New York area, fifty reservations are being held for people from any part of the U. S. or Canada.

These national-level training programs will supplement an increasing number of diocesan all-year and summer CCD courses. In all such courses, whether to priests or sisters or the laity, the imperative necessity for the immediate training and use of lay catechists in both urban and rural areas will be stressed.

THE BENEDICTION which the Church pronounces here today will no doubt be re-echoed in the courts of heaven with a grand "Amen." The justification of this hope is embodied in the visible reality given this day to a noble ideal conceived in the minds and hearts of a generation now gone. The vision which they entertained has been modified and expanded, but the final purpose and objective has been achieved. Today the institution at whose birth they stood sponsors has reached a stage of development which guarantees stability for the future.

If we retrace the steps which were taken in bringing to the Catholic University this most recent addition to its material growth and scholastic development, we find ourselves in one of the decisive periods here of the Church's history. In the Fall of 1918 the first World War ended with dramatic suddenness. The end came so swiftly that no nation was rightly prepared for the high tasks of reconstruction which impended. The elementary needs of food, clothing and shelter in the war devastated countries became a first charge on the charity of the American people. Simple as the duty seemed, the very magnitude of the task demanded expert organization. There were, moreover, collateral problems which required a more refined technique, a deeper social insight, and a more comprehensive grasp of the social forces at work in a disrupted economy and a disintegrated civilization.

The National Catholic War Council among other agencies was called upon to help in the emergency with both material assistance and personal service. It was at this juncture that our Catholic leaders realized that our own ranks were practically devoid of the personnel resources necessary to supply qualified social workers. Women especially were needed for the tasks which from time immemorial have responded best to the feminine touch, such as child and family welfare, medical social service and protective care of youth. To meet the demand a temporary school was established at "Clifton"; but it soon became evident that a more permanent institution would be required if the Church were to meet the new problems generated in the aftermath of the war.

Father John Burke, general secretary of the National Catholic War Council, with the encouragement of the hierarchy inspired our Catholic women to assume responsibility for this new venture of religion. Monsignor William Kerby out of the rich store of his professional knowledge

Social Work

Within a University

On the occasion of the blessing of the new buildings of the National Catholic School of Social Service at the Catholic University of America the Most Rev. Karl J. Alter, Bishop of Toledo, sketched not only the salient points in the life of the N.C.S.S.S. from its conception, but analyzed the latest development in its history—social work within a university.

provided with selfless devotion the expert guidance needed. The National Council of Catholic Women with the generous support of its first president, Mrs. Gavin of New York, and with the dynamic but warmhearted leadership of its executive secretary, Miss Agnes Regan, sponsored the project with enthusiasm. Thus the National Catholic School of Social Service came into being. It would be ungracious not to pay tribute on this occasion to the several directors, the faculty and the staff members who labored zealously over the years in developing a corps of trained social workers that has served the Church faithfully, not only here at home but in a score of countries abroad.

Thirty years ago the Catholic University was a much more exclusive institution than it is today. Traditional policy made no provision for women on the campus, neither in the faculty nor in the ranks of the student body. A Catholic school for women, therefore, interested in higher education on the graduate and professional level was forced by circumstances to seek an independent charter for its existence. At best it could maintain itself only on the periphery of the University, drawing inspiration and guidance from its spiritual affinity rather than from a common administration. Such was the status of the National Catholic School of Social Service for almost three decades. Its faculty, however, was either recruited from the University or approved by it: its curriculum was organized under the auspices of the latter; and its graduates were granted their degrees as registered students of the same Alma Mater. Today that earlier affinity has developed into a close blood-relationship on scholastic levels. The school has become identified with the University as a member of its official family. We rejoice in this evolution of a high ideal

and we pray that God may hold over it the hand of His benediction.

In the celebrated work of Cardinal Newman, "The Idea of a University," there are found two specific concepts which seem to have a bearing on this ceremony at which we are assisting. It was the profound conviction of this Churchman and scholar that theology not only could not be excluded from the confines of a University, but that it constituted the very formative principle of its organization and function. The great Cardinal does not stand alone in this conviction. Modern educators of distinction share with him this viewpoint and deeply regret that in the secular philosophy of today it is no longer possible to derive profit from that unifying principle. Today, however, the Catholic University of America gives once more an emphatic expression to this conviction. It recognizes that every new development of knowledge, when it has achieved a discipline of its own, created its distinctive literature and explored with new techniques uncharted areas of human experience, is entitled to honorable recognition in a University curriculum. If it is a Catholic University which sponsors the adoption, it will correlate this new body of knowledge with the science of theology and illuminate its findings with the light of divine revelation. At the same time it will respect the autonomy of the new discipline and share with it the scholar's liberty of independent research and inquiry.

Religion is a virtue; but it may also be a science. What else is dogmatic, moral and ascetical theology but science? These do not follow the same discipline as the natural sciences. The latter rely for their findings on empirical methods, the former on the evidence of history. The exact sciences follow the processes of inductive reasoning. Religion follows the pattern

of juridical testimony and relies on deductive reasoning. But in one respect at least religion is closely akin to the social sciences inasmuch as both concern themselves with human conduct. Differ as they may in their approach to their respective problems, they nevertheless are correlated not only in their wide outlook on universal truth, but also in their supreme objective of a right order in human relationships.

Religion has a contribution to make to social service not in methodology, but in guidance. The gospel of Christ is destined for the attainment of individual salvation; but it has also its social implications. The parable of Dives not only illustrates the disparity between rich and poor, but instructs us in the right attitude towards wealth. The parable of the Good Samaritan is not only a devastating commentary on race prejudice but an imperious command to love our fellowman without distinction. The parable of the Prodigal Son makes clear the doctrine of forgiveness of sin; and the story of the defaulting debtor demands that we show mercy to others if we expect to obtain mercy.

If there is any one virtue which more than another is emphasized in the pages of the Scriptures it is the virtue of charity. Christ identifies Himself with the afflicted of every kind, the poor, the hungry, the naked, the sick, the imprisoned. The services rendered to them constitute the criteria for the final judgment pronounced on our lives. "Whatsoever you have done to my least brethren, you have done it unto me."

There are some who think that charity is no longer the authentic spokesman in the field of social betterment. They grant that it was sufficiently well adapted to the needs of a primitive society, but that it is obsolete today. They say that our modern society is too complex in its organization to admit the validity of such over-simplified procedure. What is needed is national planning, individual case work and expert social service. They are right within certain limits; but these protagonists of a new social order err when they confuse charity with almsgiving. They think in terms of indiscriminate relief and underestimate the values of the broad social philosophy inherent in the virtue of charity.

Charity is a virtue; social work is a method. Charity derives from religion; social work derives from science. Charity implies an attitude of benevolence towards our neighbor; social work implies an attitude of re-

search. Charity represents devotion in service; social work represents efficiency in administration. Charity is a thing of the spirit; social work is a thing of the mind. The two are not opposed to one another, but are correlative. There is a difference, but not a contradiction.

Just as social work and charity are cognate to one another, so also are social work and social science. Social work is concerned primarily with the problems of the individual. Its chief function is not to adjust the individual to his environment, but rather to adjust the environment to the needs of the human person. Catholic social work looks upon the individual not as a bundle of instincts, drives and emotions, but as a living, breathing personality made to the image and likeness of God.

Social work realizes moreover that environment is a potent factor in conditioning the individual for the attainment of his supernatural destiny as a child of God. It understands the relationship between social cause and social effect. The moment, however, that it begins to analyze causes it faces a transition from service to science. It takes on the virtues of the intellect rather than the will. Hence it is so important that a School of Social Work should breathe the atmosphere of a university and share the wide horizons of universal truth. It is to consecrate this two-fold relationship that we have gathered here today to invoke God's blessing on this new development under the auspices of the Catholic University.

The founders were not all persons cast in the same mold or pursuing their aims according to a uniform pattern. Father John Burke was by nature and attainments a theologian, dedicating his talents like Augustine to the creation of the "City of God." Monsignor Kerby was the trained sociologist intent upon the solution of human problems, but much more like St. Vincent de Paul in his interpretation of the supernatural in a social context. Miss Agnes Regan was the embodiment of quick sympathy and broad understanding in her contacts with widely diverse personalities. Her inspiring example of self-sacrifice like that of the Venerable Mother Seton, her tenacious adherence to the highest Christian principles, her courageous defense of them when challenged were worth more in the formation of Christ-like character in the field of social work than any mere intellectual brilliance. We do well to memorialize today her signal contribution to the development of the National Catholic School of Social Service.

If in these days of confusion there is any one conviction which more than another is forcing itself on the attention of thoughtful students it is that of the inadequacy of mere human effort to achieve a right order in our social relations. Christopher Dawson in the Gifford Lectures at the University of Edinburgh has demonstrated with cogency and penetrating social insight the insufficiency of liberal humanism as an instrument of social progress. It is forced, he contends, both by reason of its failures in the immediate past as well as by its own inherent logic to become religious.

There is only one institution which holds the secret of salvation for society as well as for the individual. It would be presumptuous to make such a statement if there were not divine warrant to sustain our judgment. It is in the name of Jesus Christ that the world must seek salvation. "There is no other name under heaven whereby man can be saved." This does not mean that the solution of world problems is automatic. Quite the contrary. We dare not be complacent with past achievements or retreat in the face of difficulties. There is need of profound study and arduous effort to grasp the full social meaning of the Gospel message. As Cardinal Suhard so eloquently proclaimed, our duty as Christians is first to inform ourselves with knowledge and then fortified with the armor of God, to enlist in the crusade for a better and more Christian social order.

The Church is the one necessary and universal institution. She is commissioned from on high to teach, to command, and to sanctify human society. She exercises her sacred function not only by direct impact on the individual but by the development of institutional forms in which her ministry is made socially effective. There is not only the ministry of public worship and the sacraments, but also a ministry of mercy and a ministry of education. From her universities she radiates light upon the many-sided problems of human existence. In her institutions of mercy she plays the part of the good Samaritan pouring oil and wine into the wounds of her afflicted members. In her sacramental life she touches with divinity our human efforts to perfect the image of God within us and to build His Kingdom here on earth. That the National Catholic School of Social Service as an integral part of this University may be effective in achieving this purpose is the reason for the benediction pronounced here today.

• ITEMS OF INTEREST •

Memorial Mass for Archbishop McNicholas Offered in Washington, D. C.

On May 9 a Solemn Memorial Requiem Mass was celebrated in St. Matthew's Cathedral, Washington, D. C., for the late Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati and episcopal chairman of the Administrative Board, National Catholic Welfare Conference.

The Mass was offered by Monsignor Howard J. Carroll, general secretary of the N.C.W.C., assisted by Monsignor Paul F. Tanner, assistant general secretary, as deacon, and Rev. Edgar Schmiedeler, O.S.B., director of the N.C.W.C. Family Life Bureau, as sub-deacon, and was attended by members of the staff of the National Catholic Welfare Conference.

Bishop Shaughnessy Of Seattle Diocese Dies

His Excellency, Most Rev. Gerald Shaughnessy, S.M., fourth Bishop of Seattle, died on Ascension Thursday, May 18, following a long illness. He had been Bishop of Seattle since 1933 and served his diocese as a builder, organizer and educator. Prior to that, following his ordination in 1920, Bishop Shaughnessy pursued higher studies at Catholic University of America; served on the staff of the Apostolic Delegation under three delegates; and also was a member of the faculty of Notre Dame seminary in New Orleans; a member of the Marist Mission band; and had been appointed master of the second novitiate of the Marists in Washington, D. C., in 1932. He taught for seven years before entering the Society of Mary and studying for the priesthood.

May his soul rest in peace.

A Bill To End All Bills

On July 26, 1947 the Senate passed S. Res. 137 authorizing a Senate Subcommittee to investigate the Immigration and Naturalization laws of the United States and on April 20, 1950 Senator McCarran introduced S. 3455, to revise these laws, based on the findings of the Subcommittee. It is generally referred to in immigration and naturalization circles as the Omnibus Bill.

The bill is 248 pages long and it is therefore not possible to mention here even a small part of the changes proposed. A few that are of special interest are, however, herewith noted:

Not more than 10% of any quota can be used by persons not included in the following categories and then only if not used by these groups: 30% is reserved for skilled aliens whose services are urgently needed in this country; 50% for parents of American citizens; and 20% for spouses and children of permanent resident aliens.

Priests instead of being non-quota would only be able to qualify under the 30% of the quotas reserved for skilled aliens;

The Board of Immigration Appeals would be eliminated and there would be no appeal from an excluding decision of the Commissioner of Immigration and Naturalization;

Husbands of American citizens would be non-quota, regardless of date of marriage.

The term "child" would include within certain limitations, step-children and adopted children, and the term "parents" would include step- and adoptive parents;

Race would be eliminated as a bar to immigration.

It is understood that hearings on S. 3455 will begin during the present session of Congress.

CATHOLIC ACTION— MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

OFFICERS OF THE N.C.W.C. ADMINISTRATIVE BOARD

Most Rev. Francis P. Keough, Archbishop of Baltimore, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; Most Rev. John Mark Gannon, Bishop of Erie, treasurer of the Administrative Board; Most Rev. John F. Noll, Bishop of Fort Wayne, secretary of the Administrative Board; Most Rev. Robert E. Lucey, Archbishop of San Antonio, episcopal chairman of the Department of Lay Organizations; Most Rev. Richard J. Cushing, Archbishop of Boston, episcopal chairman of the Youth Department; Most Rev. Joseph E. Ritter, Archbishop of St. Louis, episcopal chairman of the Department of Catholic Action Study; Most Rev. Patrick A. O'Boyle, Archbishop of Washington, episcopal chair-

man of the Department of Social Action; Most Rev. Emmet M. Walsh, Bishop of Charleston, episcopal chairman of the Legal Department; and Most Rev. Michael J. Ready, Bishop of Columbus, episcopal chairman of the Press Department.

RIGHT REV. MSGR. HOWARD J. CARROLL, S.T.D.
General Secretary

VERY REV. MSGR. PAUL F. TANNER
Assistant General Secretary

VERY REV. MSGR. PAUL F. TANNER
Editor

EDITH H. JARBOE
Assistant Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.